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S. Am.
Cuba

LA SENORITA DE CUBA



REVISED 1913

WOMAN'S AMERICAN BAPTIST HOME
MISSION SOCIETY

2969 VERNON AVENUE, CHICAGO, ILL.

THE ISLAND OF CUBA

THE ISLAND	Page
Position and Size	3
Physical Features	4
Products	4
Climate...	5
Cities	7-10
HISTORY	
First Settlers	10-11
Name.....	11
Early Government	11
Prosperity	12
Oppression.	13
Freedom	14
The Republic	15
CONDITION OF THE PEOPLE	
Population	16
Characteristics	17-19
Morality	19
Education	19-23
EARLY RELIGION	
Indian Faith	23
Romish Belief	23
Darkness	24
Advancement.	25
DAWN OF LIGHT	
The Beginning	25-27
Miss Barkley	27-33
Miss Purdy	33-37
LATER MISSIONARIES	
Miss Merriam	38-40
Miss Haynes	40-42
Miss Boynton	42
Miss Grané	43
Miss Hancy	44
Miss Jiminez	45
Miss Miller	45
Miss Wakeman	45
Miss Fewel	46
Miss Young	47
Miss Waidman	47
Miss Howell	47
Miss Nicholas	47
Miss Wilson	47
Miss Waller	47
RÉSUMÉ	
What Can I Do?	48

THE ISLAND OF CUBA



A VIEW OF YUMRI VALLEY, MATANZAS

LESSON I.

POSITION AND SIZE.

One hundred miles south of the Everglades of Florida, lying at the entrance to the Gulf of Mexico, is the island of Cuba, which is the fairest and most fertile of all the forty inhabited islands of the West Indies, and the most beautiful of all the group which we call the Greater Antilles. Indeed, it well deserves to be called "The Pearl of the Antilles."

A little smaller in area than New York is this long, narrow island, lying east and west through seven hundred miles of sea, less than one hundred miles in width, and covering 45,000 square miles of territory. Its western end lies almost directly south from Cincinnati, while its eastern end is directly south of New York City.

PHYSICAL FEATURES.

The island is traversed in the middle through more than three quarters of its extent by a mountain range which gradually increases in altitude and extent as it approaches the eastern end. The coast-line measures nearly 2,200 miles, having many deep, safe harbors. The north coast is steep and rocky, the central part being bordered by lines of islands and coral reefs. The southern coast is mountainous, and in the neighborhood of Santiago the Sierra Maestra range rises abruptly from the sea. The highest peak of this range, Pico Turquino, attains an altitude of more than 8,000 feet. East of Santiago are the famous mines of hematite iron ore; west are rich deposits of manganese; north are the old copper mines; the hills abound in limestone used for plaster and cement. There are a great many rivers, but few are navigable. In the dry season these streams are often nearly dry beds, but when the rains come they form raging torrents, and sweep everything before them.

PRODUCTS.

The wealth of Cuba lies in its marvelously rich soil, the lightest cultivation yielding the most bountiful returns. Sugar is the most important staple, and it is only necessary to replant the cane once in seven years, instead of every year or two as elsewhere. Tobacco and coffee are important products. The cocoanut grows throughout the island, and in many places requires no cultivation whatever. Fruits are abundant, and include many varieties of oranges, lemons, pineapples, bananas, and grapefruit. A favorite food fruit is the plantain, which is delicious and wholesome. Vegetables grow in abundance, and grains are easily produced. Rice is a food staple, but much of the amount consumed is imported. Indian corn yields two or three crops a year, and is of the finest quality.



A TOBACCO PATCH

CLIMATE.

The climate of Cuba cannot be described: it must be lived in to be appreciated. The thermometer is not a safe guide. Then, it depends much upon where one is. The climate of Havana is one thing, of Santiago another, of Guantanamo still decidedly different.

The island lies within the tropics, and the climate of the lowlands along the coast is that of the torrid zone; but with the higher altitude of the interior is found a climate more temperate and healthful. In general, it may be said that there are few extremes of heat or cold; in fact, no really cold weather at all, although at midnight the Cuban thinks the temperature quite northern. Night air is regarded as deadly by the Cubans, and they shut it out of their sleeping places. The range of temperature at Havana is from 50 to 94 degrees Fahrenheit. The difference in seasons is made not so much by temperature as by the rainfall.

From June to October is the rainy season, and from November to May the dry season, although rain falls every month in the year.

A rain makes everything fresh and green — beautiful valleys, fine pasture lands, growing sugar cane, tropical fruits, fine royal palms, as far as the eye can see. The Cubans tell us that nowhere under the sun can be found a more perfect climate, more satisfying mountain scenery, more charming valleys, more picturesque cities, more fertile fields, and more delightful experiences than Cuba offers.

Here and there the little huts of the Cuban farmer, called *bohios*, made of the bark of the royal palm, with thatched roofs, lie nestling among the banana trees and palms. Slow-moving ox-teams, often as many as six oxen harnessed to two-wheeled carts, draw heavy loads of cane along the fine roads to the nearest railway station.



EL CRISTO AND THE BAPTIST MISSION SCHOOLS

CITIES.

In a study of Cuba there is a strange mingling of the old and new. The romance of ancient Spain is found side by side with America's most progressive spirit. The two-wheeled ox-cart, laden with sugar cane, dodges the swift automobile on the roadside. The narrow streets, the women with their mantillas, the many Old World associations remind one of Spain and its long influence over these islands; while the thriving commercial activity, the miraculous awakening along lines of sanitation, education, road building, speak continually of the introduction of American standards.

While there are many beautiful country homes in Cuba, a large proportion of the population is gathered together in the cities. The picturesque land in which these people dwell offers great opportunities for farm life, but the social nature of the people and in the past the necessity for defence have called them into the towns and cities to live.

Many of the houses and public buildings are very old, and some of the cities built and fortified in the sixteenth century still occupy first place. Since building material is very expensive, it is much easier for the poor man to occupy the house already built, though centuries old, than to pay for a new one.

The island is divided into six provinces: Pinar del Rio, Havana, Matanzas, Santa Clara, Camaguey and Oriente, the first four being known as the western and the last two as the eastern district. The principal cities are Havana, Santiago, Matanzas, Pinar del Rio, Cardenas, Camaguey (formerly called Puerto Principe), Cienfuegos, Sancti Spiritus, Trinidad, Holguin, Manzanillo and Guantanamo.

Havana, the largest of all, is the principal city of Cuba. It is a picturesque old place, with its ancient fortifications and quaint old buildings. One writer has given us the following word-picture of the city from the harbor:

"The entrance to Havana, approached from the Gulf of Mexico, presents an imposing spectacle. A few hundred yards off shore the characteristic ultramarine blue of the deeper sea

is succeeded by a narrow belt of beautiful pearl-green water, bordering the shore and overlying the shallow banks of growing coral reef. In front stretches the rugged Cuban coast and a full view of Havana and its surroundings. The entrance of the harbor is a narrow indentation into a straight shore-line. To the east the foliage-covered land, stretching toward Matanzas, abruptly rises from one to two hundred feet; and on the point made by the indentation of the bay stand the picturesque light-house and historic fortifications of Morro Castle, built by an old Spanish warrior in 1640, whose flying pennants announce to the distant city the approach of vessels. To the right the city, with the historic fort of La Punta on its extreme point, lying on a low plain, spreads out in a beautiful picture. The yellow colored



THE PLAZA IN HAVANA

houses with their tile roofs, mottled by green trees, and the glaring white rocks and surf, make a bright and airy picture in the tropical sunlight."

The bay has all the charm and picturesqueness of a Mediterranean port: its waters are populous with the vessels of many

nations and many types. Seen from the water, the city is wholly Oriental, with the low sky-line broken by towers, domes, tufts of palm trees, and buildings, presenting a rich variegation, of color.

Whatever it was formerly, Havana is an unusually fresh and clean city now, and has an up-to-date water-supply and sanitation system, thanks to those same Americans who stamped yellow fever out of the island.

Nearly at the other end of the island is the city of Santiago de Cuba, second only in size and importance to Havana and capital of the eastern province of the island. It is one of the oldest cities of America, dating even from the days of Columbus. Surrounded by tall mountains, it lies spread upon the cliffs, some two hundred feet above the narrow bay which opens southward to the sea. A flight of well-worn steps leads down the cliff side to the water's edge. A quaint old city is Santiago de Cuba, with the narrow, hilly streets and old Moorish houses of forbidding exterior but built about gardens filled with a wealth of gorgeous tropical flowers. Many of them are only one story high, with roofs of red tile, but a few are larger.

Always in the most prominent place is the cathedral or church. No matter how business encroaches or what changes come, the Roman Catholics are too strategic to move away from the center. They build new churches without abandoning the old. Here, too, are the finest private and public buildings. The plaza has foliage and flowers, promenades, band-stands and statuary. Under electric illumination its garden-plots and towering palms, framed by the white architecture of Moorish or Spanish grace and airiness, present a fairyland picture. Everywhere there is color — color in dress, on the walls: brilliant blues, startling greens, pale pinks, Pompeiian reds, and profuseness of yellow, cream and white. Add to this the cerulean foreground of the bay, and the green, purple and gray background of the mountains — and you have a color tone marvelous indeed.

Could we visit Matanzas, or Camaguey, or Trinidad, or Manzanillo, or other Cuban cities, we would find the same quaint old

town, the same low, tiled roofs, and the same narrow streets. And in them all we would find the same unsanitary and overcrowded conditions among the poor.

QUIZ.

1. Locate the island of Cuba.
2. How large is it?
3. Describe the physical features of the island.
4. What are some of the mineral and agricultural products?
5. Name the six provinces.
6. Name and describe some of the largest cities.



A COUNTRY HOME

LESSON II.

The History of Her Home.

FIRST SETTLERS.

Twenty years after Columbus discovered Cuba in 1492, three hundred Spaniards, led by Velasquez and Diego, the son

of Columbus, settled in Cuba. Many cities and towns were built very early in the sixteenth century, among them Havana, Santiago de Cuba, and Camaguey (then Puerto Principe).



THE OLD CHURCH IN BAYAMO, CUBA

NAME.

Columbus at first named the island Juana, in honor of Prince John, son of Ferdinand and Isabella; but after the death of Ferdinand an attempt was made to change the name to Fernandina and it was subsequently called Santiago, from the patron saint of Spain (Saint James), and later Ave Maria, in honor of the Virgin. But the name by which the natives called the island continued to be used and finally superseded all others and is the name by which it is now known.

EARLY GOVERNMENT.

Immediately upon their arrival Velasquez and his men subjugated the peaceful Indians then inhabiting the island and

made slaves of them. The Spaniards proved such cruel masters that in less than a century after the discovery of Cuba, the original owners of the island were practically exterminated.



THE NEW BAPTIST CHAPEL, BAYAMO, CUBA

For almost three centuries the Spanish occupied Cuba, engaging in agriculture and putting forth from the island exploring parties which carried on investigations on the mainland. During this time the fortresses of Morro and Punta, and the walls of Havana, Matanzas, and other cities were built.

PROSPERITY.

In 1762 Havana was captured by the English under Lord Albemarle, assisted by American colonial troops, and spoils amounting to four million dollars were taken from the Cuban city. The treaty of Paris in 1763 restored Cuba to the Spanish,

and to Las Cascas, who was appointed Captain-General of the island in 1790, is attributed a great part of the prosperity which followed. Agriculture and mercantile pursuits prospered greatly and many public improvements were made.

OPPRESSION.

After the death of Las Cascas in 1834, the Captain-Generals sent to govern the island were men of low motive, and so despotic was the authority given them that the inhabitants were deprived of all political, civil, and religious liberty. Taxation increased from year to year and native Cubans were persecuted until they came to regard the ruling power with fierce hatred. This oppression led to a revolt in 1851, which was practically unsuccessful. In 1868 another insurrection arose, which nearly resulted in freedom from the Spanish yoke, but hostilities ceased under promise of better rule.



MONUMENT TO MARK THE SITE OF SAN JUAN BLOCK HOUSE

FREEDOM.

These promises, however, were disregarded by Spain and her oppression grew more and more unbearable. In 1897 the reports of starvation and outrages inflicted by Spain upon the Cuban people were so appalling that the United States government interfered, and funds were appropriated for the relief of sufferers, many of whom were Americans. In February, 1908, the United States warship Maine was blown up in Havana Harbor where it had been sent for the protection of American citizens. Investigation led to the belief that the ship had been destroyed under orders of the Spanish government, and in April, 1908, war was declared against Spain for the purpose of securing peace and freedom to the Cubans. The contest was short, and in July the formal surrender of the Spanish troops to the United States occurred. After nearly four hundred years of Spanish dominion, Cuba was free.



PEACE TREE WHERE GENERAL SHAFTER AND GENERAL
TORRAL ARRANGED THE TERMS OF PEACE

THE REPUBLIC.

The United States had promised freedom to Cuba, and preparations were soon made for the establishment of the republic. A constitution was framed, adopting the republican form of government, with provisions for religious liberty, universal suffrage, popular election of senators, and general state supervision of education. On May 20, 1902, United States control was transferred to the first president, Tomasco Estrado de Palma, and congress. The Stars and Stripes were taken down and the Cuban flag raised aloft. Thus May 20th became Cuba's Independence Day.

The one point of control insisted upon by our government was the inclusion in the Cuban constitution of the right of intervention on the part of the United States "for the preservation of Cuban independence and the maintenance of a government capable of protecting life, property and of individual liberty." This proved a wise provision, as intervention has since been necessary. On one occasion the president of Cuba, seeing his country in a state of revolt, resigned from office in order to save it from complete anarchy. The island was placed in the hands of a provisional government under United States authority, peace and order were soon restored, and the Cuban government resumed control of affairs.

QUIZ.

1. When and by whom was Cuba discovered?
2. Where did the island get its name?
3. What was the condition of the people under Spanish government?
4. What was the course taken by the United States?
5. How was the freedom of Cuba secured?
6. What form of government was adopted by Cuba?
7. What right is given to the United States by the Cuban constitution? Has it ever been exercised?



CHRISTMAS CELEBRATION IN ONE OF OUR MISSION SCHOOLS

LESSON III.

Condition of the People.

POPULATION.

Over two millions of people live on the long, narrow island which we call Cuba. These have been classified as white Cubans, black Cubans, colored Cubans, Spaniards and foreigners of other races.

The white Cubans, comprising more than half of the entire population, are of Spanish extraction, but the name applies only to those people of Spanish blood born in Cuba. They are the land owners, but during the Spanish rule were excluded from

official position and subjected to such exorbitant taxation that they grew to violently hate the Spanish and all that pertained to them. Many of them became wealthy, only to be murdered or to have their goods confiscated by the Spanish government. Including foreigners, many of whom are Americans and Spaniards, the white people constitute more than two thirds of the entire population.

The colored Cubans are a mixture of the white and black races. The black and the colored Cubans form the laboring classes. The majority of them are descendants of slaves imported during the last century, but a large number are descendants of negroes who came to Cuba with the first Spanish settlers. In the industrial life of the cities and towns, the negroes work in the manufactures and trades side by side with the white laborers, for the same pay, and equal skill is shown. While social equality does not exist, social toleration does, with friendliness and absence of friction.

The foreigners in Cuba, exclusive of about twelve thousand Chinese, are most of them in the country for mercantile purposes. Many of them engage in banking, trade, scientific and mechanic employments, and sugar planting. They form a very small part of the population.

CHARACTERISTICS.

The black Cubans are said to be more industrious than the negroes of other West Indian islands, comparing well with the negroes of our own southland.

The white Cubans, or Creoles, have become under the influence of their surroundings in Cuba during successive generations, a different people from those of the mother country, Spain, and are really natives of the island. They are a gentle, easy-going, and normally peaceable race. The better class of Camagueyanos, as the natives of the interior are fond of calling themselves, are said to be the finest, most valiant, and most independent men of the island, while the women have the highest type of beauty. They have some strong traits of character, including

family attachment, hospitality, and a strong desire for the education of their sons and daughters. The Cuban woman is generally ignorant, but often attractive and fascinating in her dark type of beauty. She is graceful, has pretty features, beautiful hair and eyes, and fine teeth. Coquettish as a young girl, La Senorita is modest and virtuous as a maiden, and, when she exchanges the designation for that of Senora, is devoted and true as a wife and mother.



BAPTISM IN CUBA

Any kind of work is considered degrading, and for one to carry even a small package in the street means loss of caste. Less than ten per cent of the women have any profitable employment. Even if a woman becomes a trained nurse, she is socially ostracised.

La Senorita wears much the same costume as does the American girl, in some parts of the island adding the mantilla or lace

head-dress so common among Spanish ladies. She is fond of needlework, producing most exquisite lace and drawn work. From childhood she is carefully guarded by her mother and if she marries she receives, as a rule, the respect and care of her husband.

MORALITY.

The sentiment in regard to the marriage law has been greatly disregarded, because the exorbitant prices charged by the priests have made it impossible for poor people to secure his services.

The Spanish government recognized no marriage as legal except that solemnized by the church, with the result that many of the people established homes in neglect of the marriage ceremony. When the state support was withdrawn, the struggle for existence began in all the churches, and their power was greatly lessened. Bayamo, which formerly had twelve Catholic churches, now has but one, and the effects of Protestant teaching are seen in gradually changing conditions of the home life.

EDUCATION.

Under Spanish rule it is estimated that not more than one-tenth of the children in Cuba received any education. There are improved opportunities for education since Cuba became a self-governing country. According to the census of 1899, only forty-one per cent of the total population could read. The provisional government at once began to establish good public schools, and twelve thousand teachers were sent to the United States to receive normal training. The next census showed a decided increase in attendance of school children. The Cuban government has not maintained the educational standards set by the Americans, perhaps because properly trained teachers are not available or the need is not appreciated or the expense too great. This makes mission schools a necessity. The chief educational institutions are the Havana University, two professional schools with meteorological observatories attached, one agricultural school, and two seminaries.

A missionary writes:

"Educationally Cuba is improving. The school system is instituted in most of the towns of the rural districts, and in many country districts where there are no towns. The instructors are not of the highest order: their training is the crudest, but each year adds to the efficiency of the teaching force. The percentage of illiteracy is very large. The results of teaching in connection with religious work have been most encouraging.

To educate their sons and daughters in the institutions of the United States, England, and France has always been the highest ambition of the Creoles of Cuba. Some of their educated men have reached positions of influence in our own scientific and literary circles. Many Cuban teachers have availed themselves of the hospitality of Harvard University, and attended the summer school at Cambridge.



GIRLS' BOARDING HOUSE EL CRISTO

That there is a great opportunity for educational missions in Cuba is proven by the eagerness with which the Cuban young people have responded to the opportunity afforded them in the International Colleges at El Cristo. This institution was opened

under the American Baptist Home Mission Society, in the fall of 1907, with Rev. A. L. Story as director. Dr. Moseley, Superintendent of Missions for the American Baptist Home Mission Society in Cuba, has long worked toward the establishment of a school where the Christian young people might receive the right opportunity for the development of strong Christian manhood and womanhood, and where native workers might be trained for the work of preaching and teaching, and where students from all parts of the island, and all classes of the Cuban people, might come under educational advantages and Christian influence at the same time. At the opening of the school, 102 young people were enrolled, 90 of whom were boarding students. The new buildings of the school were dedicated in February, 1908. Over half the students are members of Baptist churches or Baptist families, and too much cannot be said concerning the immensity of the opportunity of training these bright Cuban young people for future usefulness. The fact that the school is under Protestant auspices and that it was frankly announced that Christian influences would prevail, and that the Bible would be taught, has not deterred the brightest and best young people of Catholic families from applying for admission, until there is need for a larger equipment and more teachers.

Concerning this school and its work, Miss Barkley writes:

"The two large school buildings are very fine. Built of concrete, one on either side of the broad street, with ample yards and grounds, and with the smaller buildings needed, they make an imposing appearance. Then, as one sees the crowds of young people and children in the school, gathered from all parts of the island, it demonstrates clearly that the Cuban wants an education, and is reaching forward to better his condition.

"Not only will they excel in the secular branches, but in sterling qualities and higher sentiment, implanted in their hearts by these Christian teachers, as they meet them in their classrooms and daily life of the school.

"Already has the spiritual influence of the school been manifested. Seed that 'shall not return void' had been sown in town and countryside, in mountains and in valleys, by many workers. It began to grow in the Christian influence and teaching

of the school, and brought forth fruit. Eleven young people were baptized by Rev. A. L. Story, president of the school, in the river Guaninicum, the morning of the day on which the schools were dedicated.



WASHING HOSIERY ON SATURDAY MORNING,
EL CRISTO, GIRLS' SCHOOL

“There are some young girls in the school of whom you have heard, and would like to know more. Let me tell you first of one who is as yet a stranger. Her name is Gloria Aguilera. She comes from the Bayamo field. She was baptized by Mr. Story. Her family made life very hard for her before and after her baptism, but she persevered. The church to which she belonged was, at that time, composed entirely of young women, and was known among us as the ‘senorita’s church.’ There were about twenty members. For a long time they were very much annoyed, until the people learned to respect their faith and determination, then peace came. Gloria is a bright girl, and some

day will be a leader among her people.

“Another girl is Dolores Fuentes. I met her in El Caney, in my first attempt to do mission work in Cuba. In those days, as a little girl, she gave her heart to the Lord. Being quite young, she was told to wait. For various reasons she had not been baptized, and when she came to the school she was only too happy, at the first opportunity, to give testimony to the faith that had never wavered from childhood until the present time. She is a gentle, quiet girl—an example to her people.

“Then comes Carlota Perera—you know of her. She is also from El Caney, and was in the same class with Dolores. In the same public meeting, side by side, they arose and gave

testimony to their faith. Carlota was baptized years ago. She attended our Home Mission School in Santiago, and was afterward supported in the Cristo College by the ladies of Green Avenue Church, Brooklyn. Some day she hopes to come to Chicago and take the special training for mission work. She is a young Christian of exceptional ability, modest, quiet, filled with an earnest desire to be fully prepared for her life work."

QUIZ.

1. What is the population of Cuba?
2. Into what classes are the people divided?
3. What can you tell of Cuban character?
4. What is the moral condition of the people?
5. How were public schools established?
6. What are the educational conditions now?
7. Tell of the International College at El Cristo.

LESSON IV.

Early Religion.

INDIAN FAITH.

Very simple was the religion of the aboriginal Indian races which occupied the island of Cuba. They believed in the Great Father, the Good Spirit who cares for the souls of His children and prepares for them the Happy Hunting Ground of immortality. But with the extinction of the race expired the simple belief of these people and with the rule of Spain came the religion of Rome, pauperizing the people and enriching the priests, training the people by precept and example to dishonesty and immorality.

ROMISH BELIEF.

For four hundred years Cuba had been nominally Catholic. For four hundred years her people had persuaded themselves to trust in the performance of rites and the observance of saints' days. For four hundred years the same oppression had prevailed in church as in state, the religious status of the people being as bad as the political.

DARKNESS.

Because of this oppression and because of the prevailing dishonesty and immorality of the priests, many have lost faith in the church and are now Catholic only in name, some utterly repudiating the teachings of the Romish church. Losing faith in that which has stood to them in the place of religious belief, many drift toward the sea of scepticism, many become hardened, many come utterly to disdain all that is called religion. Others there are who grope. To whom shall they go? Many still cling to the blind faith in the power of the priest to forgive their



ONE OF "UNCLE SAM'S" SCHOOL HOUSES

sin; many wait for the missionary of Jesus Christ to lead them out of darkness into His marvelous light.

Superstition still exists in Cuba. It is said that as many as sixty thousand pilgrims visit the miracle-working image of the Virgin at the little Hermitage of Monserrate near Matanzas on a certain day in September, and many votive offerings are left at her shrine.

A recent visitor says: "To one who has been in Spain, Cuba seems far in advance of her mother country in regard to religious freedom. Yet as we came out of the Presbyterian church in Havana, we saw a passer-by cross himself to 'take off the curse'."

ADVANCEMENT.

But what a delightful evidence of changing conditions in Cuba is the holding of a National Convention of Sunday Schools and Young Peoples' Societies at which one hundred and fifty enthusiastic young people were registered last November. A worker on the field exclaims: "How few years have seen these changes brought to pass! A few years ago who would have dreamed of evangelical conventions or of general secretaries of national Sunday school associations in the Island of Cuba, where then Spain's iron hand was still felt? We rejoice over the 7,500 members of the 143 Sunday schools now established, but what of the thousands of boys and girls growing up with no idea of the true worship of the Christ?"

QUIZ.

1. What was the faith of the original inhabitants of Cuba?
2. What effect upon the religious condition of the country did the government of Spain have?
3. What is the condition of those who have forsaken the Catholic church?
4. What are the opportunities for missionary work among the Cuban people?
5. What are some of the evidences of advancement?

LESSON V.

The Dawn of Light.

THE BEGINNING.

"I long to see you that I may impart unto you some spiritual gift," wrote the Apostle Paul to the Romans. And it was in this spirit that Dr. Alberto J. Diaz, a refugee from the despotic rule of Spain, returned to his beloved Cuba to tell the story of

Christ, whom he had found while in New York City. But opposition became persecution. The priests threatened with excommunication any who should employ him as a physician, and, his means of livelihood destroyed, he was forced to go back



SCENE NEAR CIEGO, DE AVILA

to New York in search of some one who would undertake his support. The Ladies' Bible Society sent him back and he worked so successfully that when the war with Spain broke out there were seven churches and twenty-one missionaries located in Cuba, the work having been taken under the care of the Southern Baptist Convention.

When the United States espoused the cause of the Cuban people, she assumed a great responsibility. But a still greater responsibility fell upon our Christian constituency to care for these struggling

churches which the women had held together during the absence of the men in the war and to carry the message of the Son of God to this million and a half people coming out from under Catholic rule. Feeling this responsibility, the American Baptist Home Mission Society, representing Baptists in the northern and western states, and the Southern Baptist

Convention, representing Baptists in the southern states, agreed to divide the territory in Cuba, the former assuming the responsibility of work in the two eastern provinces, Oriente and Camaguey, and the latter of the work in the western provinces. The Woman's American Baptist Home Mission Society, co-operating with the American Baptist Home Mission Society, has since that time sent a number of earnest, consecrated, trained young women, to work in the homes with the mothers, the children and the young people. They go from house to house getting into the heart-life of the people, often finding the way open to advise in regard to the everyday affairs, to set new standards of morality and inspire with high ideals, or to open the Word of God in homes where it is unknown and point the way to Christ, the one intercessor between God and man.

MISS BARKLEY.

November 1, 1900, Miss Anna M. Barkley reached Cuba and began work as the young women's missionary in Santiago de Cuba, and a month later Miss Effie Purdy reached Camaguey to work in the homes. Miss Barkley, in her first letter, wrote of her satisfaction in representing the young women in service in Cuba and expressed her joy in the anticipation of work on this new field. As a special preparation for this service she went to Cambridge and mingled with the hundreds of Cuban teachers who were the guests of Harvard University in its summer school. She found this a great aid, though for some time her Spanish was, as she said, "much work."

On reaching Cuba, November 1, 1900, she found Dr. Moseley, the missionary of the American Baptist Home Mission Society. The first service she attended was prayer meeting and the hearty enthusiasm of the meeting welcomed her, as nothing else could, to her new home and work. When Sunday came and she found that the international lessons were being studied by the Sunday school of Santiago, she felt thoroughly at home, and when she heard in the young people's meeting the earnest voices of the young Christians, so recently led into the Way, she rejoiced that

she had come to Cuba to have a part in the training of this band of young people and winning others to their numbers.

Soon after beginning her work she wrote of the conversion of Senorita Mercedes Grané, who has since become one of our missionaries in Cuba.



NATIVE CHRISTIAN WOMEN

After spending some months in Santiago, she went to the historic village of El Caney. She found veritably a heathen land, without Sunday observances and without religious service. An old Catholic church near them was badly dilapidated and had

no service and no priest. With little opposition, she established her work and so well did it succeed that when fall came she was exceedingly loth to leave the place and suggested a weekly trip from Santiago to El Caney, that the preaching service, the sewing school and the Sunday school might still be maintained. And so each Friday afternoon she made the journey by cart, returning each Sunday afternoon to Santiago. The work met with a hearty response from the people. The songs, the bright picture cards, the patchwork, were new and attractive. Soon the Sunday school was begun, and before the school was a year old the attendance averaged between eighty and ninety. Of saints innumerable and of feast days without end, but little of Bible truth did these people know, and there was much to learn of the Way of Life.

Miss Barkley lives an itinerant life, with headquarters at Santiago, visiting and conducting work in a number of stations. The following gleanings from her reports told graphically of the work she was doing:

“Since writing the last report I have had work in six villages. Although the work varies, in all places the house-to-house visitation is everywhere much needed. Sometimes it is the special work, again the Sunday school seems most important; in others, the girls’ class. My Dos Caminos Sunday school has kept a good average this year, and we all feel glad, for it was formerly very difficult to hold a class on Sunday. In some parts of Cuba, Sunday is the day for doing odd jobs, and the parents thought they could not let the children go to the class Sunday morning, after being all week at school. But three years ago I began, and now feel there is a better knowledge of the great need of Bible study. Every Sunday in the opening exercises, we read the Ten Commandments, and now many can recite them, and all have a new idea of how God wants them to live.

“In one town, my girl’s class was small—only five members. Four were members of the church. The fifth girl, a stranger, came for the English lessons. She began attending the church, and will soon be baptized. I rejoice that I have helped, even in a small way, to bring this young woman to Christ.

"The most important part of my work is the hundred and one little things, so small they cannot go into a report, and so large the work would suffer if they were undone. And for each town there are specific duties growing out of peculiar circumstances -- sometimes smoothing out a difficulty, pouring oil on troubled waters; in short, helping to keep the back door of the church shut. Training church members up in Christian life is no easy matter, and often people drift away while they are babes in Christ.

"There are some fine young people growing up among us, an honor to the country, and to God. I am glad to help in this great work. And so the days go swiftly, with house-to-house visitation, Sunday schools, What I Cans, and special meetings. 'Sowing beside all waters,' with sometimes a harvest, and other times to wait 'with patience.' May all be to the honor and glory of God."

A year later she reports:

"This year my classes have been larger in every town than other years. The Sunday school in Dos Caminos is now on a sure basis. In this town, years ago, the children did not like Sunday schools, and the parents said, 'Don't bother with children: when they are grown you can tell them what you want them to believe.' When I said, 'They and you must understand what God says in His word,' they reply, 'We do not need to know: you can tell us what to do.' So it was hard work. All that is changed now. The children delight in telling Bible stories, and learning chapters, looking up on the map towns connected with the lesson. It is now a pleasure to teach them.

"My sewing classes are not so large as those I had in America. We cannot get the material for them without great cost. Again, if I have but one day to a town, all time cannot be given to one thing. For this I have changed the work hour, and have beads, drawn-work, lace or embroidery, painting pictures, sewing doll clothes. With many classes and short time it is the best I can do. However, the children and young people enjoy it, and many come from these classes to the Sunday schools and to church services. The little streams help make the great rivers, and I hope these small streams may carry many out into the broad rivers and grand ocean of God's great redeeming love.

"I feel much encouraged over the year's work and think a blessing is in store for us.

"I enjoy very much the visiting in the homes. I am always well received, and the people are willing to hear the Gospel. As yet I have never had a regular woman's meeting. The families are large and housekeeping is not like it is in America, and it would be difficult for the women to leave home. A home department of the Sunday school is the best thing just now. It gives a class feeling, and a special lesson.

"There is a bright future for Cuba. It remains with us to be faithful and use every opportunity, no matter how small, to put God's word in the hearts of these people."

She sent the following résumé of work a year later:

"Now, as I begin a short record of the past year's work, I wonder where to begin: so many things come up and ask to be remembered. I have been traveling most of the time this year, and since the last annual letter have had work in seven churches. In each of these I have organized some lines of our woman's work. What seemed best for one church was often not just what was needed in another, and so I have had variety. I have not yet preached a sermon but sometimes I have come dangerously near the line.

"In El Caney a number are waiting for baptism and the preaching services are well attended. Last year I had no time for any work in this town except the house-to-house visiting.

"In Santiago I visited with the pastor of the church, Senor Ripoll; also had a good class of young ladies — the What I Cans.

"From that class you have had two young women in Chicago — Mercedes Grane and Gabriella Jiminez. There is another young girl growing up in this church who bids fair to become a strong worker some day. I am helping her get an education. She is in the school in Santiago, supported by our American Baptist Home Mission Society, and her teacher, Miss Gowan, is very able in training the girls into strong Christian characters, and I am hoping much for her.

"In Dos Caminos the Sunday school has kept up well all of the year, and since last April seven have been baptized. I have a young ladies' class here also.

"In San Lois I have a W. I. C. Society, and also the Home Department of the Sunday school, among the older people. Many cannot leave their homes even for church services, and I find it gives them a new interest in their church and there is a growing interest in their Bibles. A few are not members of

the church but the Word is bringing light into their hearts, and who knows when it may break into a perfect day.

"La Maya is one of the new towns for me, and it is a new town in every way, for it is only three years old, situated at the end of a railroad branch, in a rich part of rural Cuba. As yet I have only house-to-house visiting here.

"Songo and Cristo are not far apart. In the first, my time is more than all taken up. There is a church with a good membership and much enthusiasm.

"Cristo comes at the end of the week, and then I get ready to 'ride around' again.

"A woman said to me the other day, 'Oh, I am so in the dark, what can I do? I prayed to God to help me and it seemed as though He said to me, "I will send a messenger with the light," and now you have come. Do show me the way into the light.' She is in my Home Department and she has the light, but so many more are in the dark. Who will bring or send the light to these?"

In a late report, Miss Barkley says:

"Last November I began to gather up the lines of work broken by my vacation and the revolution. Over in El Caney there was the greatest change. The five young women who had helped me so much in the mission work, were gone. I have more than ninety children on the list, and often seventy in attendance, and almost no assistance. I am training some of the largest girls to help—beginning all over again, as so often happens.

"Out in Boniato every Saturday morning I have a class of children, and also visit among the people. This is a small town not far from Santiago, and reached by the railroad. The Sunday school in Santiago has grown this year in every way, and is listed as first-class in the International Sunday School Association. We are very happy over this, and shall keep it up to the mark. I have had for a number of years a large class of young women, the class from which teachers are selected. This year I am building up a new class. I am treasurer of the school and superintendent of the home department and cradle roll. We keep these departments up to all requirements, lists, birthday cards, entrance and promotion certificates, reception, collections and reports to the church. There are twenty-nine families on the home list and sixty-eight babies on the cradle roll.

"We have had a What I Can Society for four years, and now it has grown into a Woman's American Baptist Home and

Foreign Mission Society. There is great interest in missions, and as some of the members wished to be specially identified with this work, we decided to make the change.

"We have the Christian Endeavor and the regular church services with many specials and conventions. All these meetings and the visiting keeps me the greater part of the day in the street or in the church, but heat and dust are of small account when we see the work growing and people being strengthened in the Christian life."



ANOTHER VIEW OF YUMRI VALLEY, MATANZAS

MISS PURDY.

Miss Effie Purdy reached Cuba a stranger to the city, the people and the language, and began voluntary work in Palma Soriano. At the request of Dr. Moseley, who had heard of her service since reaching the island, she was given an appointment by the Women's Baptist Home Mission Society and began her work in the city of Camaguey in December, 1900.

Going about from house to house and among the schools, trying to get acquainted with the people and their environment, she found friendly, English-speaking Cubans who had studied in the United States or England; and with their help, the first attack was made upon the hearts of the people, winning them even by her helplessness as a stranger in a strange land. Early in her work there, Miss Purdy referred to Camaguey as being entrenched in Romanism, of fourteen Romish churches, and of priests in evidence everywhere. In one of her letters, mention is made to the frequent saints' days and their observance, and she described one of them as follows:

"About noon the carnivalists appear, the numbers increasing until the streets are almost filled with all sorts of grotesque people and things on foot, and beautiful ladies and children in carriages. The grotesque figures range from a simple sheet-wrapped and face-masked form to all sorts and degrees of fantastic ugliness. One old negro had pale blue trousers, black dress coat, and a stove-pipe hat gaudily bedecked with ribbons. He carried and played a mock guitar, which was simply a huge fish dried with tail and fins intact, upon which he played with another piece of fish. Sometimes he used it as a flute and again as a whistle, and again he snatched off and devoured great mouthfuls. This will do as a sample of a great variety of performances which filled the streets with frolic and tumult until darkness put an end to these features of the carnival, in honor of the saint."

In 1907 she writes:

"Last December Dr. Moseley came to organize the church in Palma Soriano, with thirteen members received by baptism, and two by letter. These are all true co-laborers, and aid the work greatly by testimony, the life they live, and by the distribution of Bibles and leaflets. Several others will be baptized soon.

"One day each week we go to an out-station, or to houses on roads leading into the town, and always take Bible portions or leaflets to distribute. At La Concepcion the attendance at services is always good, and the owner has given a lot for a chapel. Some time ago we found an old lady, who said she had not gone to confession for fifteen years, but she was without God

and hope in this life, and rapidly nearing the one to come. Now she is reading her Bible, and we think she and her daughter will soon be baptized. A neighbor and father of two of our girls goes weekly to the country to superintend work on his coffee and cocoa farm. He was presented with a Bible portion, and a Spaniard read from it nightly to those assembled. ' 'Tis good, and what we have always needed,' said the reader and neighbor, and they have bought and are now reading a Bible. We have a bright, sweet-faced girl of fourteen years in our Sunday school who rarely fails to come. She is very attentive to the lessons taught, and her answers show they are taking deep root in her heart. Last week she told me that she, with her mother, was ready for baptism. They are poor, so we are planning how we can send her to the school in Cristo, for we feel the Lord may use her in missionary service later. Many times the pastors do not come, so we usually must do everything in the two Sunday school sessions alone.

"Of difficulties and perplexities there have been many, of failures and disappointments not a few, but we thank God for a busy year in which no appointment has been missed, save one caused by our absence when attending the convention, and others from rains. So with the promise of a resident pastor here, and of a church house in the near future, we begin another year with larger plans and brighter hopes."

A year later this message came:

"With considerable expense of time and money, the children were helped in these meetings to make many pretty and useful presents which were given to their relatives from the Christmas tree.

"Of English lessons (badly interrupted) forty-eight have been given. Fifty-two other services have been attended, my part being to lead the music. Owing to rains, and absence of the pastors, many meetings could not be held, but now a pastor resides here, so all services are regularly conducted. Twenty-nine missionary letters have been written and a multitude of little things that can never be recorded, but which require time, tact, and patience, have received attention. Twenty-nine underscored New Testaments and more than a thousand Bible portions, tracts and leaflets have been distributed. Since Christmas the industrial schools were closed in order to visit every family in the town, save those known to be of questionable character. More than half have been visited, and to the courtesy

of this people, let it be said that in only one instance was the missionary met by anything but the best feeling and politeness, sometimes was offered wine and beer, which of course only added to her opportunity of showing them what the true Christian life should mean.

"Since Christmas we have not held the afternoon Sunday school, but have gone regularly to La Concepcion, a hamlet a mile and a half away, accompanied by many of our young people, who are thus helped while aiding the Gospel and its messengers.

"Not a day of serious illness has been passed, nor has one been spent away from this field, save those passed at the Workers' Convention, and two trips to Cristo. One was taken to accompany our Carmen Arias and the other to attend the dedication of our noble school there.

"This small town sent eleven children to school this year, and we hope two more girls may go in the fall.

"Carmen, and a fine young man from one of the leading families, have already been baptized, and another boy is nearing the kingdom because of the influences there. Thus the schools are already strengthening our work here, for the children are very happy there and their parents are delighted with their progress.

"Only two or three have taken a decided stand for Christ this year, but I know that many Gospel seeds have fallen into 'good ground' hearts, and when the railroad is completed, as it soon will be, and our church built, there are certain to be many who will then openly confess Christ, as they now believe in secret.

"The missionary has steadily taught that a pure, moral character and a partially clear understanding, at least, of the Bible teaching concerning what a true Christian life means are essentials before baptism takes place, and nearly every member has proved true to the profession made. Some of them are helping their friends to Christ.

"So the work goes on, with some trials and perplexities, yes, but with more of joy in watching the transforming power of Christ in the lives of the Christians and in being used of God in helping others to know and love Him.

"The owner of the town of 'La Concepcion,' or the Holy Conception, has given a lot for the future chapel (as they have also done at one of the two other out-stations). He and his family attend the service regularly, and one day a daughter, herself a middle-aged woman and a widow with several children, said to me while visiting her for the first time: 'Senorita, what

shall we do? We feel that your religion is the true one and we want to honor God as He would have us, but you see we have known of this religion so little and of the other for so long. All our families and children have been baptized into it and some of them married in it. We are afraid to, and how can we change now?' I replied: 'Would you be afraid to leave this palm thatched hut to live in a new and better house, Paulina? Don't you think you would rather wonder how you could have lived in such discomfort for so long, once you had moved into the better house?' The answer came with a little gasping laugh, as the simile went home: 'Why no, how could I be afraid of the new house I want so much?' 'And so would you be equally blessed by the new religion,' was told her.

"There are lonely heart-throbs sometimes, but if your missionary can be used of God in saving some of these poor souls for whom Christ died, she will be content."

Miss Purdy continued her work until 1912, when she resigned.

QUIZ.

1. Who carried on the first missionary work in Cuba?
2. What had been accomplished at the time of the breaking out of the war?
3. How was the work divided after the war?
4. Who was the first representative of the Woman's Baptist Home Mission Society there?
5. Where did she begin her work?
6. How did Miss Purdy begin her work in Cuba?
7. Give her description of the saints' day observance.
8. What kind of work do our missionaries in Cuba do?

LESSON VI.

LATER MISSIONARIES

From this beginning the work has gone on into the country towns and cities of Oriente and Camaguey, Miss Barkley and Miss Purdy carrying on the work in these provinces unaided until the fall of 1903, when two more young women were added to the force of missionaries in Cuba. Miss Mary W. Merriam, on reaching Cuba, took up the work begun by Miss Purdy in the

city of Camaguey in Camaguey province, and Miss Purdy inaugurated a new work in the city of Bayamo. As soon as a start had been made in learning the language, Miss Georgia Hilt began work in Manzanillo.

After a brief term of service in Cuba, she writes:

"A re-stationing of workers in our province has enabled me to devote all of my time during the past year to Camaguey and Minas, the former a city of 40,000, the latter a little town of 1,500. The Camaguey church has been in a state of quiet, continuous revival, throughout the entire year. It is a large family, where converts include both sexes and all ages, from the quite young to the aged. More than half of the Sunday school teachers are native Christians. The work among the girls and young women appeals to me most, and it is very satisfactory to note the development in the Christian graces among them. We have six representatives in the Cristo College, some of whom will undoubtedly be missionaries and Christian teachers. The idea of self-support has made decided advance this year, as has also the missionary spirit. The 'What I Can' Society is composed of eighteen members who have averaged a contribution of almost one dollar each. The industrial classes bring me in contact with the smaller children. Two classes, with an enrollment of fifty, have been sustained throughout the year. Several of the older girls have been baptized during the year. Women's missionary work in Cuba is a 'sowing beside all waters.' The Lord will give the harvest in His own good time."

Miss Hilt was unable to remain in the work in Cuba, owing to the effect of the climate upon her health, and returned to the States, afterward becoming the wife of Rev. D. E. Lewis.

MISS MERRIAM.

Miss Merriam remained on the field until 1912, thus showing her devotion to the Cuban people. In the beginning of her work she says:

"The whole year is a harvest season of souls in Cuba, but during the first three months we usually see the largest results. At this time the weather is cooler, and there is no rain, which interferes with attendance upon our meetings so greatly in other parts of the year.

"We have seven towns which we visit with more or less frequency. At Jatihonico, our most distant point, six persons were baptized in the river, after a week of special meetings. The children of the converts were numerous enough to justify the organization of a Sunday school. A minister and a missionary might easily employ all their time at any one of these seven points. The people constantly ask for church houses and teachers.

"In the church at Camaguey there have been, during the year, twenty-seven baptisms, several from the Sunday school and industrial classes. The idea of self-support is gaining ground in our church. The call of the outlying districts — a call that cannot be heeded until some of the older churches become self-supporting — is having its effect.

"Our 'What I Can' Society, which now has twenty or more members, was very happy to be able to send ten dollars to the W. B. H. M. S., after being organized ten months. About a half dozen of these girls expect to go to the new Baptist college at Cristo. Their gain will be our loss, for of course they are the brightest, and we shall miss them much. One of these girls, converted ten months ago, had dedicated herself to the life of a nun. Now she is as strong and active in the Christian faith as she formerly was in the Catholic faith. She brings a great many to the services, and has been the means of the conversion of several. I feel that my best work is among the girls and young women, and the very best part is the Bible-class work with them.

"I love this work more and more. The Lord gives strength and grace, and I am deeply grateful for perfect health."

And again:

"During the last six weeks we have had three baptisms at Maron, eleven at Minas, and two in our church here at Camaguey. Maron is comparatively a new field, but Minas has heard the gospel for three years and has firmly resisted it until now. A young convert now holds meetings there whenever it is possible, and an American farmer conducts a Sunday school.

"It has been my great joy, during the past months, to see together in the baptismal waters, two sisters, members of my Sunday school class. They are among the choicest of our young women. Their father was converted last summer and has proven very faithful.

"I want to say a word or two about this class of mine. Since its organization, July 24th last, it has enrolled nineteen members. Six were Christians to begin with, and during the months

the others have come by ones and twos — nine in all — until only four are left who have failed to confess faith in Christ. I feel quite sure that two of these are struggling against the strong Catholic influence of the priests and their friends. To our God be all the glory.

“One of the chief difficulties of our work is the inconstancy of the Spanish people. Literally, thousands have heard the gospel within our walls. May it be as ‘bread cast upon the waters’ which shall return after many days.

“Aside from the conversions on our field, the development of the native members in Christian character and ability to serve is the greatest consolation and encouragement. Two young men, whose occupations have called them to other towns, have raised the banner of the cross by organizing and conducting Sunday schools, and in such other ways as they can, testifying for their Lord. Still another renders the same service in a mission in Camaguey. The teachers of the Bible, boys’, and primary classes in the home church, are all natives. The latter, a sincere, lovable girl, I hope some day to see in the Training School.

“God only knows the number of those truly converted to Himself this year. From time to time there have been baptisms. There are other believers who for want of courage on account of the opposition of relatives and friends have not yet made a public confession. There are still others confined to their homes through infirmity, who now rejoice in the love of a compassionate Saviour. During the winter two churches were packed, one at Jatibonico, and the other at Minas. At these two points and one more, above forty persons have asked for baptism within six weeks. As I go from place to place for a day’s or a week’s work, the thought of the fields, white unto the harvest, is always uppermost. If the people at home could only realize the need, surely more of them would either come or send.”

MISS HAYNES.

Miss Ruth Haynes began her work under the Women’s Baptist Home Mission Society, now the Womans’ American Baptist Home Mission Society, in Cuba, at Guantanamo, in 1906. Her first report was written early in 1907, in part as follows:

“As our work in Guantanamo is comparatively new, and I am the first woman east of Santiago who is called by the name of

'missionary,' and this one lone woman scarcely able to make herself understood in Spanish, this letter must necessarily treat more of hopes for the future than of anything accomplished in the past. Still we are established, and our little church of nearly thirty members is preparing to celebrate its first anniversary in March. Our mission room very comfortably seats from eighty to one hundred persons, and it is usually pretty well filled at our regular preaching services — the women and girls on one side, and the men and boys on the other, as is their custom.

"We have regular services and Sunday school in a suburb of the town, also weekly services at Tiguabos (Tee-wa-bos), which



A CUBAN MISSIONARY'S SITTING ROOM

is about an hour's ride by railway. I conduct an industrial class in each of these places, ranging in number from twelve to thirty. In some instances the mothers come too, and bring all the children; they are very interested in watching the children sew, and always stay to hear the Bible story and lesson and sing the hymns. I am thankful that so many of our dear old gospel hymns are translated in Spanish and we use the same music. I have but just returned this afternoon from my smallest class, which is held in the home of the mother of a large family of boys. This

mother has recently expressed her desire to be a Christian, and seems to be reaching out for the better things of life. Ten were present in my class who were large enough to sew; the smaller ones ran about the house at will, as do the hens, dogs, goats, and an occasional pig or other animal. The children are very quick to learn the use of the needle.

"The people invariably receive me very cordially, and usually, by word, place their houses and themselves at my disposal."

At the opening of the new International Colleges of the American Baptist Home Mission Society, Miss Haynes was transferred, at the urgent request of Dr. Moseley, to El Cristo, where she served as preceptress of the girls' department and was the friend and helper of the young women of this school. She had a great opportunity to exercise a lasting influence in these lives.

Miss Haynes has since retired from the mission field in Cuba, but her work endures.

MISS BOYNTON.

Miss Beulah Boynton, who graduated from the Baptist Missionary Training School in 1907, and went at once to Cuba to work in Manzanillo, was forced, after a long and serious illness, to leave Cuba to regain her health. Though her period of service was thus shortened, she accomplished much definite work, and won her way into the hearts of the Cubans. From one of her letters we quote as follows: "Many Gospels and tracts have been given to the people, who generally took them gladly. We pray that the word of God may touch many hearts and bring forth fruit to his glory. As I could read Spanish much better than I could speak, it has been a great privilege to read to some who wished to hear, but could not read for themselves, the Word of Life."

MISS HANEY.

Miss Elizabeth Haney, who had worked in Mexico under our society for over three years, was transferred in 1906 to Santiago, Cuba, where her previous knowledge of the Spanish language and people served her well. She became the wife of

Mr. Robert E. Porter, director of an academy for girls, and for some months devoted a part of her time to Bible teaching and visiting in Santiago and El Caney.



INTERIOR OF CHAPEL

SENORITA MERCEDES GRANÉ.

After two years of faithful study in the Baptist Missionary Training School, Miss Grané returned, in 1906, to her native island, bearing the commission of the Women's Baptist Home Mission Society, now the Woman's American Baptist Home Mission Society, to do missionary work among her own people. She went from house to house, comforting and counseling with the mothers, oftentimes reading to them the Scriptures, and helping them to understand the truth as it had come to her; she gathered the little children together in the industrial schools and Sunday schools, taught them simple industrial arts and habits of neatness and courtesy, and sent them home with Bible stories and gospel songs. She became the friend of the young people, helping them in every way.

In a report from Palma Soriano in 1913 she writes:

"Since November I am working in the day school helping Miss Mary C. Nicholas. I cannot do much of the missionary work in one way, but I can help the children, and through them the homes. It is sweet to watch with how much interest they drink in my explanations about God's word at the opening exercises in the morning. The name of Jesus has such a charm."



CUBANS MAKING ROPE

SENORITA GABRIELLA JIMINEZ

The second trained native Cuban worker went from the Baptist Missionary Training School in the fall of 1907, to work with the First Baptist Church of Santiago.

She now works in three places, San Luis, Dos Caminos and Boniato. She writes hopefully of the situation in San Luis, and of Dos Caminos says:

"The meetings are well attended; the Sunday school is increasing in numbers. The children like to sing, and each Sunday they want me to teach them new hymns.

"Every Sunday afternoon I go down to Boniato for Sunday school. The children there always seem happy when they see

me—come. I enjoy visiting in the homes. I am well received and the people are willing to hear the gospel.

“Last week we held our convention in the city of Manzanillo, and I felt happy to hear the reports from all the different churches, and see how the gospel is touching the hearts of my people. During the year there have been several baptisms, and there are others who are ready to give themselves to Jesus.”

MISS MILLER.

Another to be added to the number of our workers in Cuba is Miss Gertrude Miller, who finished her course of training in the Baptist Missionary Training School, in June, 1908, and was immediately appointed to service in Guantanamo, Cuba. Miss Miller is doing evangelistic work and assists with the church activities at that place.

After several years spent on this field, Miss Miller tells of the interest which is being felt in the work. She writes in 1913:

“Our cause is stronger to-day than it has ever been. The school which we count our foundation is in fine condition. More than three fourths of the children enrolled in the day school are members of the Sunday school. Our pastor has a night school for young men, and we feel that it is going to be a great help to our church, as some of the members have already expressed a desire to serve Christ. ‘Cuba for Christ’ is our prayer.”



STREET SCENE IN CIEGO DE AVILA, CUBA

OTHER WORKERS.

Miss Alice M. Wakeman is a field worker in Manzanillo. She has found the people ready to receive her, and many opportunities for active service. Another new worker in Cuba is Miss Eva Fewel, who is stationed at Camaguey. She writes:

"I love Cuba and I am so glad I am here. I shall be happier, however, when I shall have learned the language. Cuba is such a needy field. How indifferent are the people, yet there are some who are true. Just the other day a poor old senora was dying and sent for us. Her children had tried to get her to confess to the priest, but she would not. The Master Himself would be her mediator, so she believed. Oh! may we who are His be more earnest in hastening the day when His Kingdom shall come and His will be done here on earth as it is in heaven."



CUBAN BOYS IN ONE OF "UNCLE SAM'S" SCHOOLS

TEACHERS.

Miss Mabel V. Young is in charge of the girls in our "Colegios Internacionales" at El. Cristo. Miss Merriam, the former principal and one of the early Cuban workers, was unable to return on account of the ill health of her mother. Several of the girls in this school have expressed a desire to become missionaries to their own people, and four of the young men are about to graduate from the theological course.

Miss Isabel Waidman is a teacher in the Iglesia Bautista, at Santiago, and the reports of her work are hopeful and interesting. Miss Maggie Howell writes from Guantanamo:

"Our school still seems to be in demand. Since January we have had to refuse forty for lack of room. It does seem a pity when we have an opportunity of reaching so many more with the gospel that we cannot do so. Our day school is well represented in the Sunday school, and a number have expressed a desire to give their hearts to Jesus."

Miss Mary C. Nicholas at Palma Soriano is another who expresses her joy in being permitted to work for the Master. She says;

"One of my greatest joys is to note the improvement in the lives of these dear children and to watch them develop little by little into the likeness of the ideal character being held up before them.

"At present our schools are crowded to the utmost, and we are obliged to use crudely constructed desks to accommodate the new pupils. We have had to refuse admittance to others for lack of room. The prospects for the next year are very good, and we are hoping to be able to accept all who wish to enter. We have been warmly welcomed in the homes, and find many of the people disposed to favor our religion. One man said, "If I were anything, I would be a Protestant, for I see that you are living what I think is the right kind of a life."

Miss Nora Wilson is teaching in our Baptist school in Camaguey. She reports the attendance as rather small, the average being twenty or twenty-one, but as this is the first year for the school, she feels sure that it will grow and increase in usefulness. She is much pleased with the work of the pupils, and with the co-operation of the parents.

Miss Nellie Waller is a teacher at Manzanillo. She writes:

"A year ago last September a primary school was opened in Manzanillo with only ten pupils. We worked under many difficulties, for all the year the people seemed to be afraid of us. They did not want to send their children to the 'protestant school.' When the session opened this year in September, we had enrolled twenty children. Now we have thirty-five.

"Until the first of February I had been alone. Now I have a Cuban assistant. I am sure some of my explanations must

have amused the children greatly. One cannot thoroughly learn a language in a year. However, I have been able to make the pupils understand me, and they in turn have been a great help to me.

“The children like the Bible stories very much. Last month we had the life of Joseph. The interest was wonderful. One day as I closed my Bible, a boy said, ‘Senorita, if we remain after school this evening, will you finish the story?’ The children said, ‘Si, senorita, si,’ meaning yes, they would all stay to hear the story. They have listened with equal interest to many other stories. There are some children who come from very strict Catholic homes, and although they ‘cross themselves’ while the Bible is being read, they are very much interested. Last year only two of my day pupils attended Sunday school, but this year I have nine of them in my Sunday school class.

QUIZ.

1. Who were the first missionaries sent to help Miss Barkley and Miss Purdy?
2. Tell of Miss Hilt’s work.
3. What were some of the lines of work accomplished by Miss Merriam?
4. When and by whom was missionary endeavor established at Guantanamo?
5. Tell of the work of our two native Cuban missionaries.
6. What are other field workers doing?
7. What is being done by our teachers in the different schools?

LESSON VII.

RÉSUMÉ

After nearly fifteen years’ work of the missionaries of the American Baptist Home Mission Society, and the Woman’s American Baptist Home Mission Society, in eastern Cuba, we have cause for great encouragement and every reason for pushing the work in this island.

Dr. Moseley, at the close of the year 1909, writes:

"The year 1908-1909 has been a good one. We have baptized over 400; organized eight new churches and five new Sunday schools; opened twenty-two new stations; built four new chapels and have two chapels under construction at Guantanamo and Baracoa, both important centers.

"Ten years ago we had nothing in eastern Cuba. To-day we have 42 organized churches; 48 stations; 24 men and 7 women engaged as missionaries; 13 teachers; 2,068 members of our churches; 1,450 in our 35 Sunday schools; 26 chapels and two



MISS ISABELA WAIDMAN AND A PORTION OF HER CLASS, IGLESIA BAUTISTA,
SANTIAGO DE CUBA

lots; church property worth \$90,000; school property worth \$50,000; two flourishing day schools; two academies, admittedly the best equipped, and doing a work such as is not being done anywhere else in the Island.

"Progress has been made along the line of SELF-SUPPORT, the churches paying last year one tenth of all the salaries of native pastors and workers. This next year they hope to pay fifteen per cent.

"We have at times been disheartened, but when we think of what God has done in one decade, we thank Him and take courage."

Since that time the work has gone steadily forward. The Christians are being trained and nourished in the Christian life, Christian homes are being established and the people are being inspired with higher ideals of living. A Baptist newspaper is published monthly, and carries Christian truth into the homes of the people. The visits of our young women missionaries in the homes, and their work with the children and the young people, is an influence which is of untold value.

The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the Harvest that He will send forth laborers into His Vineyard.

Under date of 1913 we may insert the following taken from Dr. Mosely's latest report of the work in eastern Cuba:

"Notwithstanding the race riot and the elections, and the consequent disturbed condition of the island for six months, there has been a notable advance along all lines. The number of baptisms is larger than last year. We have built only one chapel this year, but have repaired, at considerable cost, many of the churches built eight or ten years ago. The churches have assumed a definite part of the support of our work, making themselves responsible this year, 1913-1914, for \$1,200.00, besides paying their expenses and the Association Missionary.

"In eastern Cuba we now have 53 organized churches; 78 stations; missionaries (not native) 7; missionaries (native) 27; teachers in missions and schools, 31; church members, 2,939; Sunday School pupils in our 56 Sunday Schools, 2,396; teachers in Sunday Schools, 150; chapels, 37; valuation of church property, \$115,000.00; valuation of school property, \$50,000.00; number of colleges and high schools, 1; primary schools, 13.

"The colleges at El Cristo have had the best attendance in their history, and everything has moved along smoothly and satisfactorily. Our theological department has been larger than ever before. This year we shall send out five of our young men into the mission field. This constant reinforcement of well-trained young men *must* tell in the improvement and solidification of our church work.

"We have established this year five new primary schools, as follows: Veguita, Camaguey, Palma Soriano, San Jose de la Plata, and Baire. Nearly all of these schools pay their native teachers and all of their running expenses. The Woman's American Baptist Home Mission Society has given us our American teachers, with the exception of two, and these two we are paying from the income of the schools, as well as salaries of the native teachers. Wherever we have established one of these schools, we find that it has increased the attendance in the Sunday School and church and given us entrance into many homes which were formerly closed to us. The parents of the children are glad to have them come to our schools and have them learn English along with other things. They appreciate the discipline we have established, our system of instruction, our care in the moral development of their children. Not only do our primary schools help the local churches, but they give tone to all of our work and prepare the children for our colleges at El Cristo. Many fanatical Catholics would never think of sending their sons and daughters to El Cristo had they not first sent them to our primary schools."

The co-operation of the Woman's American Baptist Home Mission Society is an important feature in the development of missions in Cuba. There are now in the employ of the society seven teachers in the different schools and six field workers, and the number is gradually being increased as the work progresses.

WHAT CAN I DO?

What do you wish to do? The question comes directly to the young women in the rank and file of the Baptist churches. In the survey of the conditions, the possibilities and the opportunities presented in this little volume, is there not an appeal to the Christian young womanhood of the United States as represented in our denomination? There are now in the mission field in Cuba seven young women serving as teachers and six as missionaries or field workers. They have gone as the representatives of the board of the Woman's American Baptist Home Mission Society to serve the Master in this distant island. A salary that enables them to live comfortably with economy is provided. For this compensation the board must look to the

circles and the young women's societies as the basis of the support. How much are you investing in this enterprise for the extension of the Kingdom of our Lord Jesus Christ? You may have the joy of knowing that you have a share of the profits if you are sharing the responsibilities. What shall your answer be?

And when you have led your young woman's society to the point of giving to the work that is helping Cuba to become strongly Christian, *how* shall you give?

Let every young woman's society, or every individual young woman, determine that she will try to give during the year a weekly or a monthly offering and send it at least *quarterly* to the Woman's American Baptist Home Mission Society, which has assumed the responsibility of receiving these funds and making sure that our missionaries do not want.

And as you give you must pray. "More things are wrought by prayer than this world dreams of." The power of these lives comes through personal intercession together with our prayers for them. The result of their efforts,—the souls who come to know the Lord, Christ — come in answer to these prayers. Let us remember our missionaries daily and ask our Father to give to them great wisdom and strength and to the people a strong desire to learn the of Way of Life.

You must feel a personal interest in our missionaries in Cuba. If your own sister had gone to another country you would think of many loving messages to send her and of many pretty and useful things that you could provide for her which would add to her comfort. You would watch for the mail that would bring news of her and you would think of her often. Our missionaries rejoice to know that we love them and think of them and pray for them. They like good letters and pretty things for their homes and for themselves. They sometimes grow lonely and homesick. Can you not brighten these dark hours and add to the cheeriness of the bright hours by your personal interest lovingly expressed?

Perhaps, too, you can help to equip the Sunday school or the industrial school or send the missionary some materials, or pictures, which can be carried by mail, that will open to her the homes and the hearts of the people and help her to preach the gospel to them. Of course, English papers or books would not help her, as the people speak and read Spanish, but sometimes she can use the brightly colored picture cards and the picture rolls from our Sunday schools. And in the industrial schools she can use raffia, beads, colored gingham, checked gingham, and colored darning cotton for pillow covers, stamped pieces for embroidery, Battenberg braid, embroidered shirtwaist patterns, materials for doll dresses, and other goods upon which the children can work. Consult the column in MISSIONS, called "Wants of Missionaries," in the Woman's American Baptist Home Mission Society's department, and see what they need. And if materials are sent, we must always remember to send them *prepaid* so that our missionary will not have to pay charges. Materials for Cuba can best be sent by mail in small parcels, postage paid.

One more thing you can do for our missionaries in Cuba. That is to inform and interest other people concerning them and their work. Some one who can help much more largely than you can may come to know our missionaries through the word which you speak. Some of the children and young people about us may hear the call of God to go to Cuba and do the work, and others may remain at home to strengthen the missionary power of the church if you are faithful to the "Go tell."

QUIZ.

1. How many missionaries do we now have in Cuba, and where do they work? Tell all you can of their work.
2. Tell all you can of the early lives of these young women and what led them to give themselves to this work.
3. What part are the young women of America to have in this work?

